

THE 1/8  
**Life and Death**  
OF THE  
**GODLY MAN,**  
EXEMPLIFIED  
IN  
**A SERMON**  
Preached Nov. 12. 1676,  
AT THE  
**FUNERAL**  
OF

That Pious and Faithful Minister of Christ,  
**Mr. THOMAS WADSWORTH.**

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By R. B. *ridge*

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*isa. 57. 13 The righteous perisheth, and no man layeth it to  
heart, and merciful men are taken away, none considering,  
that the righteous is taken away from the evil to come.*

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LONDON,  
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1676. x



[REDACTED]

To the READER S: more especially such as were the Hearers of this Sermon.

**I**F ever I was pulled and haled to any service, it was to this, of preaching and Printing upon this occasion; not for any want of love to him that is deceased: for I can truly say, that I loved him above any man in the World. But I would have had this last Office done for him by one who could have done it better. It's pity He who deserved a pillar of Marble, should have but a heap of Stones for a Monument.

The Truth is, I did so often gainsay it, till I began to think it was Pride, and not Modesty made me so much against it: for had it been a Sermon larded with Rhetorical strains, and cram'd with Quotations, 'tis very likely I should have been more willing to it's publication;

## The Epistle

cation; but because out of my meanness I could prepare nothing but what was plain and homely, this might make me loath to have my poverty exposed: but it seems I must either print, or be printed: which I have chosen to do by the best Copy I could get, to prevent the going abroad of a worser.

If any that knew this blessed man, find fault that his *Pictura* is no better drawn (as 'tis likely many will) I must say, It's their fault in part, who did not chuse one that could have done it better.

What is here spoken of him, is so far from being above, that it is far below that true Worth which was in him. Indeed, who is able to draw the Image of his Mind? the perfections and Beauties of his inner-man? His shining gifts? His lively Graces? His love to Truth? His compassion to Souls? His zeal for God? His melting Prayers? His affectionate preaching? his heavenly Discourses? His holy Example, with that warm sincere Spirit which breathed in him? We can no more draw to the life these Divine Colours and lineaments of his better part, than we can paint the heat of the Fire, or the brightness of the Sun.

It

## to the Reader.

It is an amazing, and I wish it may be an awakening Providence to us, that God (surely though in anger and displeasure against us) is still snatching away his faithful Ministers from us. No less than five or six have been laid in the dust within this five or six Months. When such burning and shining Lights are put out, have we not cause to fear a night of darkness coming on? When those that should stand in the gap are removed, may not we tremble to think of the wrath that is breaking in upon us? Oh, if you have any Tears in your Eyes, pour them out before the Lord. If you have any groans in your Breasts, send them up to Heaven. If you have any Interest at the Throne of Grace, improve it in praying the Lord of the Harvest, that he would send forth Labourers into the Harvest.

To conclude, Let us be followers of him, who followed the Lord fully, and is entred in to rest; let us study and strive to walk before God with a perfect and upright heart as he did; let us love God and his holiness as he did; let us do the Will of God, and eye his Glory as he did; and then our end will be peace, as his was. If

## The Epistle, &c.

If any say, but we want his Graces : I shall answer in some of his own dying words : when one said to him, Oh Sir, There are many who could wish their Souls in your Souls stead : His Reply was : The same Grace that saveth me, is able to save you also.

Your Souls Servant,

R. B.

An

*An Elegy upon the death of Mr. Thomas Wadsworth.*

**F**ond Scribler ! wilt thou venture now to Write,  
When Age and Tears have so obscur'd thy sight ?  
Let youthful Muses dance on Verses feet,  
Thy crippled palsey Pen is no way meet  
For such Heroick strains, as now are due  
To blessed *Wadsworths* memory, who drew  
His breath but lately with us, but is fled  
Alas, too soon from us ; some say he's dead,  
But that's too gross a word ; for men profane  
Dye while they live, but holy men do gain  
True life by death ; thine heavenly winged Dove  
Hath left us creeping worms, and is above,  
A Bird of Paradice ; blest Soul we joy  
Thine happiness, but grief must us annoy,  
Poring upon our loss, which is so high,  
An Handkerchief from Heaven must dry our eye,  
Or else our grief may blind us ; none can stay  
This Flood from drowning, but the Lord of Day  
And pitchy Night, whose Royalty it is  
To bring Light out of Darknes when he please.  
Oh, for a Transmigration, that so  
Thine holy Spirit into our Breasts might flow ;  
This, this, might dam the Water, when we find  
*Wadsworths* blest Mantle yet is left behind :  
But wishes are the poor mans wealth ; we may  
Desire this Garment : but our thin array

Exposes us to cold and storms, a frost  
Is in our Zone; our Torrid Zone is lost  
Now thou art gone, thy Zeal provoked much,  
We only live to wish that we were such.

Farwell dear Friend and Saint, now out of breath,  
Thine absence makes us long the more for death.

**W. T.**

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A Sermon Preached November 12, 1676.  
at the Funeral of Mr. Thomas Wadsworth.

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PSAL. XXXVII. 37.

*Mark the perfect man, and behold the upright: for the end of that man is peace.*

**N**OT to spend time in Prefacing; In the words read, we have these Two things worthy our consideration.

*First*, We have here the Life and Death of a godly Man describ'd to us; his Life, so he is stiled the *perfect* and the *upright Man*; his Death, and so his end is said to be *peace*.

*Secondly*, We have that which is our duty, in reference to this godly Man; and that is to observe him, and to take special notice of him both living and dying; This is given us in two words: *First*, *Mark him*; the word signifies to mark, as one that is upon a Watch-Tower: And *secondly*, [*Behold him*, which signifies to behold him narrowly, and exactly: The doubling of the word, shews that we should diligently consider him. This is our duty with reference to the good and godly Man.

If you compare this Verse with the foregoing, you shall find that the Prophet does, as it were, draw two Pictures; in *verse 35*, he draws the Picture of the ungodly man; and he draws him in his best attire, he draws him in his best colours: *I have seen the wicked in great power, and spreading himself like a green bay tree.* Here you have a goodly picture; but his colours they are all fading, and his beauty and glory is soon gone; for so it follows at the next verse, *Yet he passed away, and lo he was not; yea, I sought him, but he could not be found.* He is soon wither'd root and branch, all his pomp and bravery it does quickly end in dust and ashes.

Now in opposition to this, the Prophet does here draw the Picture of a godly man, and he gives us these two lineaments of him; he calls him the *perfect man* and the *upright*; That is the Picture of his Life: And then he gives us the Picture of his Death too, or of him dying; and so his *end is peace.* *Mark the perfect man, and behold the upright, for the end of that man is peace.*

The observation or lesson I shall commend to you is this, *It is our duty to observe and take special notice of the good and godly man, both in his life and death.* Such as are holy, gracious, and godly men, it is good for us to observe them living and dying; to mark how perfectly and uprightly they live, and behold how peaceably and comfortably they dye.

Here are three things to be spoken too, 1. The Life of the godly man. 2. His Death. And 3. Our duty with reference to him in both these.

*First,* Let us a little view the Life of this godly man, as 'tis given us here under these two Characters of the perfect

*perfect man*, and the *upright* ; The *perfect man*, who is he ? or what is it to be perfect ? That is perfect in a strict sense, to which nothing needs be added ; and so he only is a perfect man, that hath nothing of imperfection remaining in him : But then, where shall we find this perfect Man ? For if *Noah* and *Abraham* had their imperfections, if *Elias* is said to be a Man of like passions with us, if *Job* and *David* were not without their defects, where then shall we find this perfect man ? We must therefore distinguish ; Perfection is either absolute, or comparative :

Absolute, and so they only are perfect, who are free from all sin and imperfection ; and thus the Angels in Heaven, and the spirits of just men above, are perfect.

And Secondly, there is a comparative perfection, and so the godly man may be said to be a perfect man, if compared with the wicked, who have no grace at all ; or compar'd with the hypocrite, who hath grace only in appearance ; or compared with other Saints, who have less grace than he.

Or secondly, we may thus distinguish it : Perfection is either Legal, such as the Law requires ; or Evangelical, such as the Gospel accepts of.

*First*, Legal perfection, That lies in a sinless obedience, and an exact conformity to the Law of God ; and such a perfect man, is not to be found amongst men in this World : For the Scripture concludes all men under sin. *Job* durst not avouch himself to be thus perfect, *Job* 9. 20, *If I say I am perfect, it shall also prove me perverse*. And *St. John* durst not aver himself to be thus perfect, *John* 1 *Epist.* 1. 8, *If we say that we have no sin, we deceive our selves, and the truth is not in us*. To find a Man that hath nothing of darkness or

ignorance remaining on his mind, that hath no evil thoughts or inclinations rising in his heart, that hath no defects or imperfections in any of his duties and services; you may as soon find a man that hath no ill-humours, no seeds of sickness or death in his body.

But then, Secondly, There is an Evangelical Perfection, such as the Gospel does accept of; and thus the godly man may be said to be perfect; and that, these Two ways.

*First*, Perfect as to his justification before God through Jesus Christ; a godly man he is perfectly justified, that is, his sins are fully pardoned, they are all blotted out and remitted, as if they had never been committed; he that truly repents, and believes in the Lord Jesus Christ, he hath the perfect righteousness of Christ imputed to him; and upon that account is perfectly justified, he is acquitted from all his sin. *Who shall lay any thing to the charge of Gods elect? Rom. 8. 33. We are compleat in Christ, Col. 2. 10.* Compleat in him, not in our selves; 'tis in him we have a perfect righteousness for our justification before God; in our selves we have none, but what is as a filthy rag, and hath a Thousand bracks and cracks in it.

*Secondly*, A godly man may be said to be perfect too, as to his Regeneration and Sanctification, and that in Two respects.

I. Because he hath the perfect beginnings and seeds of all grace and holiness wrought in him; even as a Child as soon as it is born, hath the perfect limbs and lineaments of his Father, eye for eye, and hand for hand, and foot for foot, though he be still capable of further growth and increase in every member; and so it is with those that are born of God, they have all the  
lines

lines of Gods image drawn upon their souls, they have all the limbs of the new creature, repentance towards God, and faith towards our Lord Jesus Christ; love to God, hatred of sin, and so of the rest, though they are still capable of a higher encrease and perfection in every grace; so much the Apostle intimates, *1 Thes. 5. 23*, where he prays that God would sanctifie them throughout, in Soul, Body, and Spirit: Mark, they are sanctified in the whole Man, though not wholly; they are sanctified throughout, though not throughly; there is no faculty of Soul that remains un sanctified, no member of Body that remains un sanctified; grace it doth extend it self, as far as corruption did, unto every part; so that the godly man, though he be Regenerate but in part (for we know but in part, and we believe but in part, and love but in part); yet he hath this perfection, that he is regenerate in every part.

And 2. He may be call'd perfect, in regard of the aims and intentions of his desires and endeavours; for perfection is that which a godly man doth aim at, and which he drives at, as in *2 Cor. 7. 1*, *Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* Mark, he speaks of it, as a work that is continually a doing, it is still in progress, and in proficiency; for there is no man that is made perfectly holy at the first, as there is no man that is grown a perfect man the first day he is born; and thus St. Paul, *Phil. 3. 12, 13*, *Not as though I had already attained, or were already perfect: But this one thing I do, forgetting those things which are behind, and reaching forth to those things that are before: I am pressing onward, &c.* Thus now it is with every godly man, there is no imperfection remaining in him, but what:

what he longs to be fully rid of; and no grace and good thing wrought in him, but what he desires to be fully perfected; he would be emptied of sin to the very bottom, and filled with grace to the brim; and in this respect he may be called a *perfect man*: for in a Gospel-sense, they that would have no sin in them, they have no sin in them; and in a Gospel-sense, they that desire and strive after perfection, they are counted perfect. Thus we have done with the first term, the first Character that is given of a godly man, as he is stiled *the perfect man*.

Secondly, He is stiled the *Upright man*: and some distinguish between these two, as between the Root and the Fruit, the Fountain and the Streams; Perfection they refer to the inward state of the Soul; and uprightness to outward walking before God and Man: but we need not be very curious in distinguishing these two, for they are often put one for another: and indeed, a Christians perfection, it lies in his uprightness; and therefore *Asa*, and *Job*, and *David*, are said to walk before God with a perfect heart; that is, with an upright heart. Now then to be upright, it is to be downright in Religion, to be plain-hearted and single-spirited in what we do; when we are true to our profession, and real in what we do; and thus *Jacob* is said to be a *plain man*; that is, a perfect and an upright man, without any foldings or doublings in his spirit: 'tis oppos'd to Hypocrisy and false-heartedness, to dissimulation and empty shows in Religion; as the *Pharisees* you know they made great shows in Religion, they did many things, but they were false-hearted in all that they did; they made long Prayers, but it was under a colour to devour Widows houses: they gave Alms, but it was to be seen of men: they had by-

by-ends, base and sinister respects in all that they did ; they did seek themselves , and served themselves in their serving of God ; they did not do it out of conscience and obedience to God, to please God, to honour God, to enjoy God, this was the dead Fly in all their Ointment, this was the Leaven that did sow all their Services : for without this inward Truth and uprightness of heart, all that we do in Religion , is nothing at all ; our most glorious performances they are but abominations in the sight of God, if there be not this Truth within, if they be not done out of conscience and obedience to God ; it is the same with that simplicity and sincerity you read of, *2 Cor. 1. 12, In simplicity and godly sincerity we have had our conversation in the world. In simplicity* ; not a foolish simplicity, but a godly simplicity, as God is said to be a Simple Essence without mixture ; so *Pauls* simplicity was without all mixture of guile, or fraud, or deceit in what he did. I might shew you what are the Ingredients of this Uprightnes ; when it is that we do act in the uprightness of our hearts.

First, Love to God, that must be the spring and principle from whence all comes : for if we do not love God, we shall not seek to please him in what we do ; and if we do not love God, God will not be pleased with us neither, in what we do ; for what are all our performances to God, if they do not flow from Love ? and how can we love him, except we know that he hath lov'd us first ? and therefore there must be Faith apprehending the love of God in Jesus Christ, at the bottom of all, without which all that we do in Religion is but Morality.

And secondly, The Will of God must be the Rule  
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of what we do : for it is not properly a duty or service done to God, if it be not done in obedience to his Will. What Master will be served by his Servant as his Servant will? if in our serving and worshipping of God, we serve him according to our own will, and not his Will; we do but serve our selves, and not God; nay, indeed we do but set up our selves in the room of God.

And Thirdly, The Glory of God that must be the end of all : not that we may have praise and glory from men, but that God in all things may be glorified by us : if we have any good thing in us, it is from the grace of God that we receive it; and if there be any good thing done by us, it is by the grace of God we are enabled to do it; and therefore the glory, and the honour of all that we have and do, belongs to God. The upright man he is always an humble man, he hath the lowest and meanest thoughts of himself of any in the World; he hath to do with God in all that he doth, and so he can see the defects that are in himself, and in his services : and therefore when he hath done all, he doth acknowledg that he is but an *unprofitable servant*. Thus you see who this Upright man is; he is one that doth study to approve his heart unto God, more than his ways and actions to men.

We might here shew you what are the signs and evidences of this uprightness of heart; but I must not engage too far in that. All that I will say, is this, There are two Verses in *Dauids Psalms*, if you are able to repeat them, and your hearts not give your tongues the lye in the saying of them, it will be a great proof and evidence of your uprightness : the one is that in the 139 Psalm, ver. the last. *Lord, search me and try me; and*  
*see*

*see if there be any way of wickedness in me.* If you can thus pray to God, that God would try you, and search you, and see if there be any corruption in you that does endanger your Salvation, this is a great sign of your Uprightness. That is a sure Rule: He that repents truly of any Sin, he does repent of every Sin, for every Sin hath the nature of all Sin in it; and therefore he that says, This Sin I must reserve; herein the Lord be merciful to me: this pride, this lust of mine I would have spar'd, as *saul* spar'd the fattest of the Cattel, and as *David* would have the young man *Abshalom* dealt gently withal; he is no upright man. The other Text is *Psalms 119. 6, Then shall I not be ashamed, when I have respect to all thy Commandments*: Mark, true Uprightness it hath an eye to all Gods Commandments: to all that is good, to know the whole Will of God, and to practice it; He does not pick and chuse amongst the Commandments of God: he that truly makes conscience of one Command, makes conscience of every Command; partial Obedience, it is hypocritical Obedience. So that here now is your Trial, Christians, when there is no Sin that you would have hid from Gods eye, and no Duty that you would have hid from your eye; when there is no Sin which God reveals to you to be a Sin, but your hearts are against it; and no Duty which God reveals to be your Duty, but your hearts are for it; when you make conscience of the least known Sin, and of the least known Duty; this, and nothing less than this, will prove your Uprightness, will prove your Sincerity. I will add but one thing more, and so I shall have done with this first part of the Text: it is to mind you of that Scripture you have

in Ecclesiastes 7. 29, *God made man upright at first, but he sought out many inventions.* This Uprightness, my Brethren, was a part of that perfection wherewith Man was endow'd in his Primitive state: but man had no sooner fallen, but presently he discovered the doubling of his Spirit with God, and seeks for hidings and coverings to himself: Since the fall, our hearts are as full of this deceit, this falshood, as ever they can hold: *the heart of man is deceitful and desperately wicked* above all that we are able to know; we have the poison of the Serpent in us, and are become full of turnings and windings: you may see it in your little Children, one of the first things they learn, is to lye, and to equivocate, and to excuse, and to hide things, and to play the Hypocrites: I say, we have it all in us by Nature. By Nature we do seek our selves, and aim at our selves in all we do, and not God. Do not think that the *Pharisees* only were prone to this Hypocrisie, to draw nigh to God with their lips, and to have their hearts far from him, or to do Duties to be seen of men. I tell you, we have every one a *Pharisee* in our bellies; therefore we have need to beg of God that he would make us upright again, and to pray as *David* did; *Lord, create in me a new heart, and renew a right spirit within me.*

I come now to speak of his death, and I see I must be shortest there, where I thought to have been longest; having been longest already, where I intended to be shortest: well, the end of this man is *peace*. His end is *peace* in a twofold opposition: First, To a wicked man, though his life may be pleasant, and his way smooth and strew'd with Roses, yet his end is bitterness; his Death-bed

stuffs

stufte with Thorns ; as the Cloud which had a bright side toward the *Israelites*, had a dark side to the *Egyptians* : so Death, that hath a bright side to a godly man, it hath a dark and blackside towards a wicked man : as they say in Logick, the conclusion always follows the worser part ; So it is with the wicked, his conclusion follows the worser part of his premises.

Secondly, His end is *peace*, in opposition to his own life ; Perhaps a godly mans life may be full of trouble ; he may meet with many Temptations, with great Trials, but his end is *peace* ; he shall be brought to a quiet Port, and land on a shore of Rest.

But how is a godly mans *end peace* ? and why is it *peace* ? Let me speak a little of these two. How is his *end peace* ? His *end is peace* these five ways :

First, If you take Peace for Peace with men, so his end is Peace ; he doth endeavour as much as in him lies to live peaceably with all men ; and he desires to die in peace with all men : As he did not live in Quarrels, so he doth not die in Quarrels ; he doth not suffer the Sun of his Life to go down upon his Wrath. Possibly men are at War with him, malign him, persecute him, even unto death, as they did *Stephen* ; yet he is at amity with them, and prays, *Lord lay not this sin to their charge* : And with Christ, *Father forgive them, for they know not what they do* ; He hath learnt that Lesson which Nature will never teach a man, *Matth. 5, To love his Enemies, to bless them that curse him, to pray for them which despightfully use him.*

Secondly, They have peace with Angels : for when they die, these blessed Spirits do conduct and accompany their departing Souls unto *Abrahams bosom*, Luke 16. 22 ; and at the Resurrection will gather together the bodies of the Elect from all corners of the Earth, where their dust hath been scattered. *Heb. 1. 17*, We read how Angels, who are Executioners of Gods Judgments upon the wicked, do stand ready to avenge the quarrel of God upon his Enemies ; as *Joab* the Captain of *David's* Host was ready to have taken off *Shimei's* head when he cursed the King, if he had but said the word. These Angels which are the Hosts of God, are sent forth as ministring Spirits, as friends to the Saints.

Thirdly, His *end is* peace with God, God is reconcil'd to him, and he is reconcil'd to God and to all his ways : *being justified by faith, we have peace with God* ; no more anger in his Bosom, no more frowns in his Face towards him, but all his anger is turned into Love. Oh that *peace of God which passeth all understanding*, that fills his heart and mind ! What a sweet thing is it, my Brethren, to be at peace with that God whom we have so offended by our Sins ? to have his Face smiling upon us, and his Arms embracing us ? Who knows the sweetness of such smiles, but those that have felt his frowns ? therefore Christ calls them *his Friends* : for a man when he lies sick, to have the bosom of a reconciled God and Father to be his pillow ; and when he dies, to die in the Arms of Christ, this must make it sweet dying indeed.

Fourthly, He hath peace in his own Conscience, peace in his own Bosom : *This is our rejoycing, the testimony*  
of

of a good conscience ; and that bird in the bosom, does oftentimes sing most sweetly, when the man draws nearest to his death. *Great peace have they that love thy law, says the Psalmist, and nothing shall offend them ; thou wilt keep him in perfect peace, whose mind is stayed on thee.* This follows upon our reconciliation with God, peace of Conscience, that is more worth than a Thousand worlds ; and to have Conscience to be our enemy, continually accusing and upbraiding of us, striking us with fear ; to have the worm gnawing in the Soul, before the worms are feeding on the flesh ; This is a continual dropping, this is an Hell upon earth : As a good Conscience is a Heaven begun, so an evil guilty Conscience is a Hell begun. That is a fourth thing they have, peace of Conscience ; as the sting of death is taken away, so the sting of Conscience is taken away likewise.

*Fifthly* and lastly, His end is peace, for he enters into peace, into full and perfect peace ; so in *Isaiah 57. 1, 2,* Where the Prophet is bemoaning the righteous mans death, that no man lays it to heart, he shews, that they need not lay his death to heart, in reference to him ; for he enters into peace. And so *Simeon, Luk. 2. 29, 30,* *Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation ; and blessed are the dead that dye in the Lord, for they rest from their labours.* In the Third Region, the upper Region of the Air, they say there are no Clouds nor Storms, no Thunder nor Lightning. In the Third Heavens, in those celestial Mansions, I am sure there are no troubles, no storms, no fears, no temptations, but everlasting rest and peace. But why is this Mans end peace ? It must needs be peace with him.

him in the end; for the God whom he serves, he is stil'd the *God of peace*, and the Christ in whom he believes, he is call'd the *Prince of peace*, and the Spirit that dwells in him, *the fruits of that spirit is joy and peace*; and the Gospel that is Prach'd, it is call'd the *Gospel of peace*; and the Ministers that are his Teachers, they are call'd the *Ambassadors of peace*; their work is to publish peace; and the Kingdom of God in which they are, or rather which is in them, it does consist in *peace, in righteousness, and joy in the holy Ghost*; and that Covenant that is between God and them, it is a *Covenant of peace*; and the great Benediction and blessing of the Gospel, it is *grace and peace*; and they themselves are stiled the *sons of peace*, and the *children of peace*; and therefore they must needs have peace in the end.

I must not speak to all these, I will content my self, only with these two grounds of the point.

*First*, A godly mans end must needs be peace upon this ground; Because Jesus Christ hath made his peace, procur'd his peace, and left peace to him; he made peace for us, *Col. 1. 20, Having made peace through the blood of his cross*; and *the chastisement of our peace was upon him*. Sin had made a breach between Heaven and Earth, and Christ comes to stand in the gap, and takes up all quarrels; and therefore having made peace, when he came to dye, he bequeath'd peace to all his people as their Legacy, *Joh. 4. 27, Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you: let not your heart be troubled, neither let it be afraid*. And the Spirit, the Holy Ghost, Christ hath left him as his Executor, who is a faithful Executor to witness this peace to the Soul; he is the

Dove

Dove that brings this Olive-branch of peace to the Soul, to tell us that the Waters of Gods anger are as-swag'd.

*Secondly*, The end of a godly man must needs be peace too upon this account. Because all those things are remov'd and taken out of the way, that may hinder his peace; Sin and Satan, the two great Make-bates, and disturbers of our peace, are taken out of the way.

1. Sin: What makes God frown upon us, but sin? and what makes us afraid of God, but sin? *Go in peace*, saith Christ, *thy sins are forgiven thee*: And when sin, the cause of the breach, is remov'd, then peace must needs follow: Now all sin is fully pardoned and forgiven to the godly Man; God hath remov'd his sins from him, as far as the East is from the West; What then should hinder his peace? And as there is no sin that is left unpardon'd by God, so there is no sin that is unrepented of by the godly Man; and therefore peace must needs follow: when God puts away our sin by pardoning it, and we put away our sin too by repenting of it, then peace follows: God puts away our sins, as far as the East is from the West, so as never to remember them more; and when we put away our sins as far as the East is from the West, so as never to return to them any more, then follows peace indeed. While sin is unrepented of, never look for peace; when any sin is indulg'd in the Soul, there cannot be peace with God, whiles we are at peace with any sin; one known sin kept up in thy heart, is enough to breed an everlasting war between God and thy Soul: But now, when God puts away sin by pardoning and we put away all sin, by repenting and renouncing it, and laying down every weapon of war, then peace must needs follow.

2. And

2. And then the Devil, who is the great Accuser of the Brethren, and Enemy of our peace, he is destroy'd, *That by death he might destroy him that had the power of death, that is the Devil*, Heb. 2. 14. What power hath the Devil over Death, not of a Judg, but of a Jaylor and Executioner, having destroyed him? How is the Devil destroyed by Christ, not as to his being, but power, which he had to make Death terrible? Well then, if Sin be taken out of the way, and the Devil be destroyed too, then peace must needs follow to the godly man. I know there is an Objection may be made.

You say, that the godly man hath peace *in his end*: What, are there not some whom we have cause to judge are perfect and upright men, and yet have died far from this peace; they have set in a Cloud, died in a dark and disconsolate state?

For answer to that, I will only say these two things: First, That the most general Rule may have some exceptions; though this be laid down as a general Rule in Scripture, yet God may make some exceptions to it; it is possible a good conscience may be an unquiet conscience, though 'tis a rare thing for a godly man to die without any peace; for *the righteous hath hope in his death*.

Secondly, I say, That though a godly man may not always have peace in his death as to his own sense and apprehension, yet his state is a state of peace and reconciliation with God; though his peace be not always clear, yet it is always sure. A wicked man may have no bonds in his death, and yet his estate may be never the better for that; and a godly man may sometimes die full of fears and tremblings, and yet his estate be

be never the worse for that. He hath matter for peace, and his trouble is for want of understanding things aright: though he sets in a Cloud in this life, yet he rises without a Cloud in the other life.

There is a third part of the Doctrine behind that I should have spoken to, and that is our Duty — *to mark this perfect man, and behold this upright man*: And I might have shown you wherein we should mark him.

Mark him, 1. In his *Ingress*, in his entrance upon the ways of God; mark him in his conversion to God, in his turning from sin to God.

2. Mark him in his *Progress*, how he holds on in the ways of God, how he walks with God.

*Thirdly*, Mark him in his *Regress*, how he returns again; if at any time he go out of the way, if he do fall, and be overtaken, how he rises again by repentance: Mark how he confesses his sins, and sincerely bewails them, and does not excuse them as *Saul* did.

And Lastly, Mark him in his *Egress*, how he goes out of the World, how he dyes; and if the dying speeches of Gods Children had all been recorded, it would have been a Book more worth than Gold: In all these respects, there are many things in the godly that are worth our observation; the truth is, there is no man else in the World that is hardly worth the looking at, but the Godly man: As the Prophet said to that great King, *2 Kings 3. 14, As the Lord of Hosts liveth, before whom I stand, were it not that I regard the presence of Jehoshaphat the King of Judah, I would not look towards thee, nor see thee.* Though he was a great King, yet he was but a contemptible piece in the Prophets eye, because not a godly Man. We are apt to gaze

upon the great ones of the World, to look at them, because of their Greatness, and Riches, and Honours; but the truth is, only the godly man is worth looking at, this is the Man that God looks at: *To this man will I look*, saith God, as if he were taken with the sight.

I might shew you too, to what end we should mark the godly Man: Not as *Daniel's* enemies markt him, to see if they could find him tripping; and not as many that mark *David*, to encourage themselves to sin: But we are to mark him, as the Apostle directs us, *Phil. 3. 17, Mark such, that you may follow their example.* And then how far we are to follow the example of the godly, *Be followers of me*, saith the Apostle, *as I am of Christ.* But I cannot stand upon these things.

Use First, This might shew us the happiness of the godly Man: we use to say, *That is well that ends well*; therefore it will be well with the godly Man, for he ends well, his end is peace, he enters into peace; and what a comfortable thing it is to stand by the Bed-side of a godly Man, to hear how comfortably he talks of going to God? *I know*, says he, *whom I have believed*; and how familiarly he can speak of Death; *Oh Death where is thy sting!* And with what desires and longings he waits for his great change; *I shall but change my place, I shall not change my company.* And with what quietness he can lye down in the Grave; with as much quietness as he can put off his Clothes to lye down in his Bed: For indeed, the Grave is but the Bed of a godly Man, where he lies down to sleep; he is glad that the time of his departure is so nigh, and can say, *Come ye Angels, and do your office.*

Secondly, This would inform us of the misery of wicked

wicked and ungodly men, it is the perfect the upright Man whose end is peace : What then is like to be the end of the ungodly ? *What peace, as he said, so long as the whoredoms of thy mother Jezebel remain ?* So, what peace can there be to thee, sinner, whiles thou art going on in ways of wickedness, whiles thou art a lover of thy pleasures, a lover of thy lust, a lover of these more than a lover of God ? You know that speech of the Prophet *Isaiah, There is no peace, saith my God, to the wicked.* It is not I, but God that says it, says the Prophet ; false Prophets may cry peace, peace, to you, saying, you may repent at last, and do well enough ; and your own hearts may cry peace, peace to you, God is merciful, and all are sinners as well as we : I, but *there is no peace to the wicked, says my God.* God hath said it, That men going on in ways of wickedness, there is no peace to them ; but it will be bitterness in the latter end : Such a one will say, oh ! what will become of me ? what shall I do ? which way soever thou lookest, thou canst see nothing but that which may disquiet thy poor Soul : If thou lookest above thee, there is the wrath of an Almighty Infinite God hanging over thy head ; if thou look'st within thee, there is a guilty Conscience accusing thee ; if thou look'st beneath thee, there is the bottomless pit gaping on thee, ready to devour thee ; so that which way soever thou look'st, above thee, beneath thee, within thee, without thee, thou canst see nothing but blackness, and darkness. There are other Uses might be made of it, but I must pass them by, that I might speak a little to the occasion of this Discourse.

**M**Y Brethren, the Text that we have now open'd to you, I may truly say, hath been fulfil'd before your eyes in the Life and Death of this precious Saint and Servant of God, that is taken from you: I might go over the Text again, and shew you how he was this perfect Man; whether you look upon him as a Man, or as a Christian, or as a Minister, he had those perfections in him that did render him belov'd and honour'd by all that knew him; and if there be any that had not a respect and value for him, it was because they did not know him: He was no empty-Cask, but a Vessel filled with choice and precious Liquor, as appeared by those gracious and savoury Discourses, which did so often come from him. As to the Gifts and Graces of Gods Spirit, he had them both in a very high degree of perfection; he was both able to teach, and apt to teach, which is but a rare conjunction; for many that are most able to teach, are not always most apt and ready to teach; and some that are most apt and forward to Teach, they are not always most able to Teach; he had a spring of living waters within him. In his Prayers and Preaching, he need not Pump, for they did flow from him as waters out of a full

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Fountain ; out of the abundance of his heart ; we may truly say, he did both Preach and Pray : God had given him the Tongue of the Learned, whereby he was able to speak a word in season upon all occasions.

The Word of God did dwell so richly in him, that he needed not any long time in preparation, but could speak to any Subject both pertinently and profitably upon very short warning.

He was one fitted, not only to declare the Truth, but to defend the Truth ; witness that book of his concerning the *Immortality of the Soul*. He was mighty in Prayer, and powerful in Preaching. I have often thought he had a more than ordinary presence of God in all that he did.

But secondly , He was this *upright man* ; and indeed, his great perfection lay in that uprightness and integrity of Spirit that appear'd in him. In all that he did, he did not seek himself, or serve himself of the Gospel ; he had his eye to his Masters glory, and not to his own gain or glory : though he had the oversight of two Congregations , yet he did not take the oversight of them for filthy lucre's sake. I suppose many here can bear him witness, that he made not one penny of profit in the.

the Year, but rather spent many pounds upon their service. God had blest him with an Estate of his own, and he rejoic'd to preach the Gospel freely; though he had a double Care and a double Charge upon him, yet he had not a double Benefit: he could truly say, as *Paul*, *Act. 20. 33, I have coveted no mans silver or gold*; no, it was the holy lucre of gaining of Souls to Christ that his heart did most covet, and therein God gave him the desire of his heart. His Ministry was not blasted with dry breasts, and a miscarrying womb; but as he travelled with the salvation of Sinners, so he saw the fruit of the travel of his Soul, and was satisfied; as he laboured abundantly in the work of the Lord, so God prospered and blessed his labours abundantly. He did not run in vain, pray in vain, preach in vain: God made him a blessed Instrument of good, of Eternal good to many Souls. And he did as little mind the praise and glory of this World, as he did the profits and gain of it. He sought his honour in God only, and was carry'd forth with pure aims and respects to his glory. I have sometimes heard him profess, that he scarcely knew what it was to lie under the temptation of desiring the praise and commendations of men in what he did.

did. He saw such an emptiness in all humane applause, and had his eye so fixt upon his Masters glory, that it put out all vain humane glory in his estimation. I have often admir'd him for the good things of the Spirit of God that I saw in him : for that Spirit of Faith that dwelt in him : he liv'd in as firm and lively belief of the Eternal and invisible things of the other World, as any man that ever I knew : For that Spirit of Adoption that rested upon him ( for he was as much above the spirit of Fear and Bondage, as any man that ever I knew ) ; For that Spirit of Heavenly-mindedness that he liv'd in continually : He had his heart and conversation in Heaven, as much as any man that ever I knew : For that Spirit of holy Courage he was fill'd withal : for he was one that would stand for God in the worst of times : and when he judg'd that the Cause and Truth of God required it, he would not be daunted and driven from his Duty by the fear of men.

But above all, his glory and Excellency lay in this, the uprightness and integrity of his spirit, that he serv'd his Lord and Master with such a single eye, and such a single heart. I have sometimes seen him rejoyce in spirit, and  
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speaking of the great comfort that he found in his Soul upon this account ; that his Conscience did bear him witness, that he sought the glory of God in what he did, above all the world, and expected his reward from God only ; I have often thought, that if ever I saw an *Israelite* indeed in *whom was no guile*, he was one.

And as he was thus perfect and upright in his life, so his end was peace and blessedness : I saw him only the Evening before he died, and asked him how he did ? He answered me, *That he had been under a very sharp rod ; But it was that which my heavenly Father (said he) hath laid upon me ; for as many as I love, I rebuke and chasten : that is a Paradox, said he, to the world ; but everlasting Arms are underneath me : and I bless God he hath taken all the terror of Death quite away from me.* And when another asked him, If he had not the testimony and witness of a good Conscience ; he would say, *Truly, I have served God in sincerity ; and can truly* <sup>praise at</sup> *I have believed, and therefore have I spoken.* .. then those that were about him, pitied him because of his great pains and Agonies : You know not, said he, *what my pains are, and you know not what my Consolations are ! Oh, how sweet will my glory and triumph be af-*

*ter these sharp pains ! And when his Relations wept about him, he would be displeased with them, saying, What, are you troubl'd that God is calling home his Children ? If you think I am afraid of Death, you are mistaken, for I have no fear of death upon me. He had not the least Cloud upon his spirit in all his sickness, that could be perceived by those about him. And in the midst of the sharpest pains (which could not but be very sharp, by a large stone in his bladder and kidneys : one of them being wasted, and the other extreamly swoln); under all his pains, no other language came from him, but, *Father pity thy Child.* But I see I must break off : for the clouds return again after the rain, & the waters are ready to overflow the banks, and I would not have you drown'd in tears : What shall I say, my Brethren ? precious in the sight of God is both the life and death of his Saints : the memory of the righteous shall be blessed; the name of holy men it is as a precious Ointment poured forth, and so is the name of this holy man. We need not bring any Spices to embalm him, we need not raise him up any Tomb or Monument : he hath a better Monument erected in the hearts of Gods people, and of God himself, than any we are able to erect unto him.*

This I must say, and this is all that I will say, I verily believe there are few men that have been more belov'd whilest they lived, or more bewail'd when they died. Though the day of his Funeral was a clear Sunshine day without any Clouds, yet I am sure there were many showrs of Tears that fell by the way as he was passing to his grave. I should have spoken something to those that are left behind.

1. To his Relations, a word to them : Do not you mourn as those that are without hope; why should your eyes be pouring out tears for him, when all tears are wip'd from his eyes? he is with God and Christ, and the innumerable company of Angels, *and Spirits of just men made perfect* : he is before the Throne triumphing; and if you could hear him, he would say to you, *Weep not for me*, shed not one tear for me; but *weep for your selves*. You have not one doubt, not one fear concerning his everlasting happiness; and Oh what a quieting consideration should that be to you !

2. To you that were his Church and People, I should have spoken a few words to you : 1. Be you sensible of your loss, lay to heart the breach that God hath made amongst you; and such breaches as this should not be look'd upon with

unbroken hearts : You know how they lamented *Samuel* when he died ; and how they lamented *Aaron* and *Stephen* when they died ; and you have great cause of lamentation. You will say, We have wept again and again. I, but weep not only for your loss, but for your sins : we can many times pour out floods of tears upon our losses, when we can look upon Sin that was the true cause of all, with dry eyes all the while. I tell you, if your heads were Fountains of waters, and your eyes Rivers of tears, you could never enough bewail those sins by which you have sinned so many godly Ministers into their graves of late : for when faithful and pious Ministers are going off so fast from us, 'tis a sad sign of some severe judgment that is coming on apace : therefore lay this loss to heart:

To lose such a painful, pious, faithful Labourer as he was, it is no little loss. He had a large heart, as the sand upon the Sea-shore, for the doing of good : he was one that did bestir himself to do good : and did much work in a little time. Oh, my Brethren, he is one that will be dearly miss'd by all : His Family will miss him, and his People will miss him ; the Countrey will miss him, and the City will

miss him too : Saints will miss him to build them up in their Faith : and Sinners will miss him, to awaken and rouse them out of their sins : the Poor will miss him, to raise Collections for them, to refresh their bowels : and the rich will miss him, to spur and quicken them up to be rich in good works.

The second thing I would say to you, is this : That you would live as those that have sate under the Ministry of so pious and worthy a Person ; how is that, you will say ? first, walk as Children of Purity : Secondly, as Children of Peace : for he was a Friend to both.

*First*, Walk as Children of Purity : those pure, heavenly and spiritual Exhortations that you have heard from him, they do call for a pure and heavenly Conversation from you : though he be dead and buried, do not let his Sermons die and be buried with him ; the death of the Minister should indeed revive his Instructions, and enliven and imprint the remembrance of them the more deeply upon the hearts of the people.

*Secondly*, Walk as the Children of peace too, and maintain Peace and Unity amongst yourselves ; though the Shepherd be smitten, yet let

let not the Sheep be scatter'd ; let not this breach that God hath made, be the occasion of any more breaches amongst you : Remember the words of *David*, *How sweet and lovely a thing it is, for brethren to live together in unity.* Remember the words of *Christ*, *That blessed are the peace-makers.* And read over those words of *Paul* when you come home, *1 Cor. 1. 10*, for I have not time to read them : Take heed, Brethren of walking so, as to bring a dishonour and an evil report upon your Pastor and Teacher now he is gone : O ! think with your selves, Did my Pastor teach me to be proud, or to be covetous, or to be unjust, or to be censorious ? If he could return again upon the earth, and see any of you such, Would he not say to you, Did you learn these things of me ?

*Lastly*, A word of Counsel in general, and so I have done. Do we desire to have peace in our end ? I, that is it which we all desire. Would we fain dye comfortably ? Who does not desire to do so ? Here is your way ; Two things I would leave with you :

1. *Mark the perfect and upright man*, to imitate his example. 'Tis the command of the Apostle, *Heb. 13. 7*, He would have them  
mark

mark them that labour amongst them, and follow their conversation: O! it is a matter of great concernment, whom you follow, whom you imitate! Alas, if you live with the wicked, if you follow vain persons, you must dye with them; do not think to live falsely and dissemblingly, and yet to dye comfortably; do not think to live with *Pharoah*, and yet to dye with *Moses*; to live with *Judas*, to live with *Demas*, and yet to dye with *Paul*: No, we must live with the pure, with *upright* and *perfect men*; we must make them to be our examples, if we would dye with them; we should make a good use of every good example that God hath given us. A godly Man when he dyes, bequeaths us this Legacy, he leaves us the Picture of his Life to walk by.

2. You must not only mark the *perfect mans* example, and behold the *upright man*; but you your selves must live so, as you may give and leave a good example to others: Brethren, 'tis not only the duty of those that teach you, to give a good example, as *Paul* exhorts *Timothy* and *Titus* to be *examples to the believers, in word, in conversation, in charity, in faith, in purity*: But it is the duty of hearers to give good  
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examples one to another. The Apostle exhorts aged Women, *Tit.* 2. 2, by their example to teach the younger Women; and exhorts Wives, to have their conversation so in fear, (*1 Pet.* 1. 3,) that their Husbands beholding their good conversation, may be won to the truth; it may be thy Husband is not won by the hearing of the Word, but thou shouldst labour to be so holy, humble, loving, and obedient in thy conversation, that hereby thou maist convince him. *What knowest thou, O man, whether thou shalt save thy wife? and what knowest thou, O woman, whether thou shalt save thy husband?* Are there not many Husbands that have cause to bless God for their godly Wives? Are there not many Wives, that have cause to bless God for their godly Husbands? Are there not many Children, that have cause to bless God for their godly Parents? There are many in Heaven who will be blessing God to all eternity, that ever they saw the faces of such and such persons, by whose holy conversations they were won to the love and liking of the ways of God.

Now then, Labour to imitate the examples  
of

of the godly that have gone before you, and  
to live so your selves, that you may be an ex-  
ample to those that are round about you;  
this is the way to have your end peace; and  
then this Epitaph may be written upon your  
Graves : *Mark the perfect man, and behold the  
upright : for the end of that man is peace.*

**FINIS.**